

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write and send unto the churches."

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THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
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From the Philadelphia Public Ledger.

REVIEW OF A TRAVELLER.

HARTFORD, CONN., April 8, 1837.

To the Editors of the Public Ledger:

Gentlemen—An observant traveller may always meet with something, even at uninviting seasons of the year, with which to improve himself and instruct mankind. It would be difficult at this period to say how far your correspondent may lay claim to any notice on these scores, but if a desire to see and record things as they are, in a spirit of independence akin to your columns, entitle my papers to any regard, I shall endeavor to render them to worthy of the Ledger.

I left Philadelphia one morning this week, when the sky looked as if it had grown aged with wrinkles of April showers. Having risen early and refreshed myself at home, I had no occasion for a hurried breakfast on board the New-York boat, at the present exorbitant rates. When dinner came, and the demand for an increased price of fare was known, many passengers, and among them some of the most respectable in appearance and deportment, peaceably declined. So that Monopoly and Starvation were for once obliged to dissolve partnership in the work of plundering the great greasy purse of that good natured duncethe public. Fasting for principle, is better than fattening for gain. The yankees on board (of whom there seemed to be a goodly company) appeared bent on trying what virtue there is in crackers and fruit, rather than submit to be taxed against their consent. They acted, although they said but little, as if they had not forgotten there was such a place as Boston Harbor; and that its waters could better overwhelm the instruments of foreign aggression, than its free air give birth to the spirit of slavery.

My route from New-York to this city, through the south-eastern section of the State, has not been an uninteresting one. Every man, woman and child with whom I met, seemed moved by the prevailing genius of these disjointed times. Even the little town of Stonington, (which I had occasion to visit on business,) after having for a considerable period labored under the mania of speculation, had taken fire, either from the friction of the too rapid change of building lots, or the torch of the incendiary, and nearly the whole of its places of business is now in ruins! I could not but hear some of the most teachable lessons I ever met, amid the murmurs of the sufferers. On all hands I beheld, and now behold sad evidences of the misapprehension and want of forecaste in multitudes of my money-loving, money-scrambling, money-suffering countrymen. I am also called to witness scenes of Alladin-lamp prospects, which make my hand tremble with the agitation of sorrow as I write. Infatuated Americans!! Will ye never learn the lesson that wealth is not always real—that to be possessed of national independence in richness, is not always to be possessed of national independence in power?

I cannot resist the opportunity of giving a few facts. One of them relates to an individual in this State, a mechanic of excellent moral character, who had in his possession the property belonging to two orphan children. As the mania of speculation began to rage, he loaned the entire all of these helpless children. It was lost: and the law required that the money should be replaced. But in order for him to do so, the mechanic was obliged to sell his house from over his head, and remove his growing family to an humble dwelling. When I met him in the streets, he was loaded down with his tools on his way to work. As I enquired about his prospects, he lifted his dejected and blood-shot eyes, and sighed. I knew his situation from his looks; and soon after learned that the monster speculation had driven her iron heel into his very soul.

Another case: A mechanic in the same town was teased to sell his birth-right on speculation to his own brother. He sold it; but soon after learning, as he supposed, that the price was too little, his disappointment affected his reason, so that at times he was a raving maniac. When I met him, he was in one of his lucid periods; but alas! the fire of energy had gone out from the altar of his heart. In the prime of manhood he was stricken down by the speculating demon; and God only knows but that he may end his gloomy days in a mad house!

Had I time, I might draw at length pictures of the consequences resulting from the immense overtrading of the country. I see them in frightful relief every where around me. Is there a stoppage in business? The capital which might have carried it on, has been directed from its regular channels, to purchase

coal mines in Iceland, or to loan at an enormous interest which the borrower can never pay. Is there a fire? The resources of multitudes of the sufferers are laid out in pine swamps, some toward the sun rising, or in snow covered rocks on the mountains of the setting luminary. Credit! credit! is the cry. And what is a vast majority of the present system of credit? The sheerest humbug that was ever invented.

But I will not trust my feelings on a subject which, however much as an American citizen, jealous for the honor of my country I may feel respecting it, is so ably discussed in the Ledger, I pass on to express my regret that I do not perceive any diminution in the vices of certain portions of the people, although they are those who complain the loudest of the cutting off of their resources. In some towns through which I came on my way hither, I saw and heard much, especially in the country taverns, which made me sick at heart. I cannot but seriously wish that while leading editors are advising their readers how to lessen their expenses, they will advise them to save the money they are squandering on the follies of the age, and use it to pay their debts. You will excuse me, but I would like to know how it is that money is obtained these troublous days, to support so many theatres and dram-shops, and other places of dissipation? MILLIONS of dollars will be spent in this country, the current year, on profligate actors and actresses, and carried across the Atlantic Ocean. Would to Heaven that the hard-working mechanic could be led to think on this, and pause!

Enough however for the present. Permit me to close with the following, written amid the magpie chattering of rows of speculators on board the boat in the Delaware:

THE SONG OF THE POOR.

While cries of "hard times," through the land are resounding,  
And wealth on swift pinions is fleeing away;  
My heart with thanksgiving is lowly bounding,  
And breathes through my harp-strings its quietest lay.

I know I am poor—but to me 'tis no grieving,  
For millions on earth are far poorer than I;  
While others the harvest of fortune are sheaving,  
Content I pick up what around me may lie.

Amid the great mass, reaped with sweatings and toilings,  
The reapers have burdened their shoulders with But I, free from riches, escape all their broilings,  
And home squares the balance of profit and loss.

My sweet blooming wife and glad children approach me,  
With welcomes and smiles as the twilight draws For want of gay trinkets they never reproach me,  
Nor tease me to ruin with coquetry's tear.

Reposing at night on the working man's pillow,  
No dreams of reverses sow thorns on my bed;  
I fear not the dashing of want's rolling billow,  
And think of bank hours with no feeling of dread.

Like morn, I rise fresh with the daylight before me,  
While frugal industry my garments puts on;  
And God and the Truth spread their canopy o'er me:  
Oh! I pity the rich man, so care-worn and wan.

C. W. D.

Abstract from the Missionary Herald for May.

## SOUTHERN AFRICA.

We continue our notices from Mr. Champi-

on's journal.

**Gungunthloru.**—Dingaan's Capital. In this village are about 1000 huts, regularly arranged in an oval space, within which are included kraals for the cattle, and a large Common, for the parading of troops, dances, &c. The king's houses larger than any others, and more perfect, stand on the eminence and overlook the whole town. They form quite a village by themselves. All the houses are covered with a thatch, made of long grass, and resemble a small hay stack, being entered by only one small hole, two or three feet high.

**Reception.**—The king placed himself just outside of his cattle kraal in a large old fashioned arm chair, arrayed in a robe of red plush, with two rows of buttons, extending from head to foot in front. A strip of the same was tied around his forehead. Some fifty or eighty men were sitting in a semi-circle, on either side of him on the ground. He entered into conversation, and examined the articles brought him as presents. He appeared much pleased; and provided his visitors with milk, poko-meal, and a slaughtered goat.

**The King.**—He has an inquisitive mind, and often starts questions which show him to be superior to the generality of his people. But he is very proud, and excessively fond of flattery.

In his palace were seen some 300 girls, of whom a few were apparently in the situation of servants, but the others evidently filled a different sphere. They were corpulent beyond all description. The king is always talking to the men around him of some war-like expedition, and inspiring them with a desire for plunder and blood. The city is little else than a camp of soldiers.

**The Conference.**—The object of the mission

was briefly stated, and some account of God's

word was given. The king inquired about the

creation. He was informed of the mission of

Christ. Enquiries were made whether men

knew any thing of God before Christ came;

and why, if God were so powerful, men might

not pray to him to take away all disease and misery! He wished also to know the relation held by the missionaries to the government of their country, &c. The result was, that the Lord disposed the king to grant all that could be expected. A district containing several thousand was assigned them to begin with, and said the king, "if you succeed, I will bring the school right into the heart of my dominions; I will learn myself and set an example to my people."

**Darkness of the Land.**—"I have questioned the people about the Author of the Universe. But they never raise their thoughts so high. No man feels himself lost, or in need of a Saviour. None has sought to do with a state after death, for they say, "When we die, we go to the ground, and are no more." But in speaking of warlike exploits, the Zoolah is all

that call forth the enmity of many of his people

against him. But he seems to care very little for the effects of his measures on the Turks.

**Tocat—Tomb of Martyn.**—"In the afternoon," says Mr. Johnston, "we walked out to see the tomb of Martyn. We were conducted by a priest near to the centre of the burial ground, and were shown a marble block about three feet long, lying by the side of other monuments, on which I immediately recognised the Latin inscription, and the name of Martyn. I experienced a peculiar sensation, while I stood there, and thought of the dear saint whose remains were deposited beneath my feet, but those happy spirit now rejoices before the throne of God."

## THINGS IN CEYLON.

By Mrs. Aphorp.

Extracted from the Boston Recorder.

5th. "Are there any of the doctrines of the gospel which they more or less readily receive?" The doctrine of Jesus Christ crucified, is as great a stumbling block and rock of offence to this people as it was to the Jews.

Nothing excites the enmity of their hearts so

soon, as to preach to them Jesus Christ and

him crucified. They will hear and agree to

all we say of one God; in this they believe;

but the other doctrine they despise and reject.

They admit our code of morals to be good,

but they think them hard sayings that none can

do.

6th. "How do they receive the missionaries?" Missionaries are received with respect

and kindness by them; they look on them as

deserving respect; and if we go to their houses

they often offer us fruits, give us the best seats

to sit on, and generally appear pleased at our

visits, and if ever they are induced to break

through their rules of politeness, (which are

very good,) it is because we preach to them

Christ, a doctrine to which every unregenerate

heart is enmity. They all have the most

unlimited confidence in us; it is always suffi-

cient to give them our word that we will do a

thing, and they never seem to be afraid to trust

any thing in our hands, though they never trust

each other as they do us.

7th. "Is the appearance of the Island beau-

tiful?" Where there are well cultivated gar-

dens, these are handsome; also the rice fields

look like wheat fields; but the uncultivated

parts of this district have nothing pleasant, or

but little, at least, as I think.

As to the spicy breezes of which Heber wrote, no one here has

ever smelt them. We often, indeed, smell

sweet flowers when the trees are in bloom.—

There is a variety of spices here, though they

grow principally in the southern and south-

easterly part of the Island, though even they

are not smelt.

The cinnamon is a rough looking

shrub, and rather the reverse of handsome,

and cannot be smelt except when the bark is

broken. Jaffna abounds in good water. It is

easily obtained by digging wells, and is very

good, generally impregnated with lime. We

could not wish it more plentiful.

The people cultivate gardens, all the dry season

supplying them with water by the means of wells.

We never feel afraid of the natives injuring our

persons in any way. We fear their stealing

from us, which they do continually, though far

less at this station than any of the others.

The people here have seen so little of the white people, that they fear them more. Did they sup-

pose that we had large sums of money, which

they could get by breaking into our houses,

they might be tempted to do it, did they not fear

the force of superior arms, such as a gun for

instance; for though they generally go in

large companies to commit robberies, yet they

are great cowards, and there is not one who

would run the risk of losing his life, though 19

out of 20 might escape. But for such reasons,

we might sometimes be liable to injury, as we

have much of the public money in our hands,

to pay off school masters, &c. though in rob-

bing houses, they seldom injure persons, if they

can accomplish their purpose without. They

sometimes cut off the earrings from the peo-

ple's ears, but do no other injury to their per-

sons. I saw a man a few months ago, with

the lower part of both ears cut off. A robber

had done it to get his jewels. The people live

in low mud wall houses covered with olas, or

the leaf of the Palmyra tree. The tops of the

houses have the appearance of a fodder stack.

They all live in villages and towns, and are

as that which struck the proud Assyrian pale; may thunder in their ears, "thy days are numbered—thy kingdom is finished—thou art weighed in the balances, and art found wanting." Expressive of the real condition of a dying sinner is the language of the poet.

"In that dread moment how the frantic soul Raves round the walls of its clay tenement: Run to each avenue, and shrieks for help, But shrieks in vain. How wistfully she looks 'On all she's leaving, now no longer her's; A little longer, a little longer, yet a little longer, O might she stay to wash away her guilt, And fit her for the passage."

But no, the messenger cares not for the mournful entreaties of its devoted victim, but, like a "staunch murderer," with its ruthless arm crushes the wretch to hell. Can we possibly conceive of a more pitiable object, and one more directly calculated to excite our sympathies, than that of a poor, guilty, helpless sinner, just lingering upon the shores of time, and about to launch the boundless ocean of eternity, without one well grounded hope of a blissful immortality beyond its dark and troubled billows.

Who that has ever read or heard, will ever forget the last words of Francis Newport. They must make an indelible impression upon any mind; the bare recital of them is almost sufficient to make one shudder; and what must have been the impression that his death-bed scene made upon those who were called to witness it. In fancy behold the prostrated wretch prostrated upon his dying couch—the clammy dews of death are settling upon his fevered brow—see the impression of death upon his haggard features—his eyes are glaring with the fierceness of a fiend's, as if lighted up by a spark from the infernal pit—the bright flashings of the light of eternity begin to glare across the gloom of his perturbed mind—the solemn and awful realities of that eternity which he has deigned to begin, burst upon his spirit-vision—the penetrating eye of Jehovah pierces his guilty soul—the howl of affrighted demons bursts upon his startled ear, and then, in an agony which words are too powerless to express, he exclaimed, "O, the unsufferable pangs of hell and damnation!" Who does not recollect the graphic death-bed scene of Altamont, as described by Dr. Young. Other cases might be adverted to, but my sheet is nearly filled. From these we should learn the great, the indescribably great importance of always being prepared for our exit from this world to a better. The present moment is the only one we can claim. We should make zealous haste to improve every fleeting hour as it flits by. Our day of probation is hastening to a termination: time is flying with all the rapidity of the forked lightnings through the heavens. We are forming a character for the eternal world. These reflections should prompt us to anxiety in Christian duty; and to pursue that course which the word of God directs, and our own reason approves; and this text should ever be before us, "when a few years are come, then shall I go the way from whence I shall not return."

ANTHEROS.

EXTRACTS.  
It ought not to be the leading object of any one to become an eminent mathematician, poet, or man of business; but to render himself happy as an individual, and an agreeable, and an useful member of society. A man who loses his sight, improves the sensibility of his touch; but who would consent for such a recompence to part with the pleasures which he receives from the eye.—Dugald Stewart.

A greater part of the life of a philosopher must necessarily be devoted, not so much to the acquisition of new knowledge, as to unlearn the errors, to which he had been taught to give an implicit assent before the dawn of reason and reflection. And unless he submit in this manner to bring all his opinions to the test of a severe examination, his ingenuity and his learning instead of enlightening the world, will only enable him to give an additional currency, and an additional authority to established errors.—Ibid.

Nothing is a surer sign of a contracted and little mind than to love riches; nothing more noble or more honorable than to despise money, if you have it not; or if you do possess it to lay it out entirely in acts of beneficence and liberality.—Cicero.

How much real happiness do we lose by not connecting the idea of the Creator with all his works! The flowers bloom, and the birds warble around; the hue and fragrance of the one, and the melody of the other delight us; but how much superior would the feeling be, if in them we habituated ourselves to see the hand of God; his exceeding beauty and love stamping itself on all, and, as it were, visibly impressed every where. In the thunder we should perceive his majesty and power, in the star-bespread heavens his calmness and ubiquity, and on viewing the face of the azure lake, or becalmed ocean, we should involuntarily exclaim, truly "the spirit of God moveth on the waters!"—Watson.

Many are fond of new notions and speculations in religion, and can hear and speak of them with pleasure; who yet hate to come under the power and influence of religion; can be content to have their judgments informed, but their lives reformed.—Henry.

We have reason to account those happy afflictions, which pass between us and our sins, and, by sensible conviction of the variety of the world, that great idol, cool our affections to it, and lower our expectations from it.—Henry.

It is every man's duty to make himself profitable to mankind; if he can, to many; if not, to fewer; if not so neither, to his neighbor; but however to himself. There are two relatives; a great one, which is human nature,

and a less, which is the place where we were born; some serve both at a time, and only the greater, and some again only the less; the greater may be served in privacy, solitude, contemplation, and perchance that way better than any other; but it was the intent of nature, however, that we should serve both.—Seneca.

One of the greatest kindnesses we can do our friends, and sometimes the only kindness that is in the power of our hands, is, by prayer to recommend them to the loving kindness of God. We are likely to have the most comfort in those friends that we pray most for. Whatever comfort we desire to find in any creature, we must have recourse to God for it by prayer, for "our times are in his hand, and all our ways at his disposal." Fruitful Christians are as much the joy, as barren professors are the grief of faithful ministers. It is very refreshing to Christians to compare notes about their spiritual concerns; thus are they sharpened, as "iron sharpens iron!"—Henry.

#### DEVOTEDNESS TO GOD.

Christians should no longer cherish a mere general determination to serve God on the whole, resulting in feebleness of heart, low degrees of liberality, and irregular and inefficient action, but give themselves and all they have away wholly to the Lord, and so identify all their interests with those of God, that nothing can render them happy but the progress of his cause. It is on this criterion that we ought strenuously and earnestly to insist, for it is decisive test as it regards our degree of devotedness to God. Are you in such a state of mind that you can be happy while God is dishonored and his cause declining on earth? Can you sleep at ease and enjoy the pleasures of life, whilst your fellow-men are sinking to eternal? Does wealth increase, or honor multiply, or worldly prosperity attend you, and do such things fill you with joy, and satisfy all the cravings of your soul? Is there no aching void, which such things can never fill? Where then is your love to God, and entire devotedness to his cause? He is still dishonored, and his cause languishes on earth; but you can be happy! Where, I ask again, is your supreme love to God, and devotedness to his cause?—No, we shall never love God as we ought, until his glory and the progress of his cause are entirely and absolutely essential to our happiness, so that we can enjoy nothing on earth while these are neglected—so that ease and influence, and riches and honor, shall lose all their power to charm, so long as the main de sire of the soul remains unsatisfied.

Beecher.

From the Mothers' Monthly Journal.

#### THE IMPORTANCE OF ACTING FROM PRINCIPLE, RATHER THAN FEELING.

It has not unfrequently been to us a source of painful regret to see even gifted and cultivated minds left to the sport of every breeze which any new fashion, custom or opinion may agitate. The number, it must be conceded, is comparatively small, who act more from correct moral and religious principle, than from impulse, or the example and practice of those around them. In expenditures for dress, furniture, or personal gratification, how often are the claims of benevolence and of God forgotten by a sinful conformity to the standard of others! I would here appeal to the candor of my readers, as well as to personal experience in this matter, and enquire if it is not a besetting sin of the female mind to do thus and so, because others do. Does not this inclination too often receive nourishment in our intercourse with society? Does not the principle sometimes greet us in the social circle? and is it always an entire stranger even in the temple of Jehovah? And do we not often make the gratification of our wishes the criterion of duty, instead of the law of God, which equally reveals our duty to Him and to our fellow creatures?

If the attention of many mothers could in a measure be directed from the external appearance which their daughters make in society, to the cultivation of correct principles of action, founded on religion, and sanctioned by their own example, what glorious results might we anticipate! In how many instances would domestic discord and misery give place to peace and happiness! Surely, woman, so justly styled the weaker vessel, while sustaining the responsible, and often times trying duties of a wife, mother, mistress, or teacher, has need of some polar star to guide her in her toilsome way, and to cheer and accelerate her progress in an onward and upward course. Under such an influence, would not the female character be alike elevated and improved? Could we not then expect a new star to gild our moral and literary hemisphere?

To render the particular design of this article more obvious, and to show some of the evils which result from an opposite course to one suggested, we will furnish one or two practical illustrations. Not long since, an early and intimate friend of the writer, married a clergyman and removed to another section of the country. Meeting an individual a few days since who had travelled in that region, I was told, in reply to some very natural inquiries after the friend of one's childhood, that she was not remarkably happy in her new home—that her feelings would not allow her to depart materially from the etiquette of her own native village.

I will leave my readers to conceive the evils which would unavoidably spring from a pastor's wife not being able to make a call unless a card, or formal invitation had been extended. In consequence of similar indiscretions, how often is a help-meet converted into a clog! In other words, it is not uncommon to see the influence of a laborious and devoted minister, weakened, if not entirely paralyzed, because his wife cannot reconcile her feelings to her duty.

It is every man's duty to make himself profitable to mankind; if he can, to many; if not, to fewer; if not so neither, to his neighbor; but however to himself. There are two relatives; a great one, which is human nature,

From the Mobile Monitor.

*The Times.*—Such universal pecuniary embarrassment as now exists throughout our country, in all probability was never before known. The effect upon our city is most mournfully obvious. Men's visages are dark in our streets—they look perplexed and peevish. Buildings stand still at half their height. Contracts are counted null and void by tacit agreement.—Our stores are filled with goods, but empty of purchasers. The very auction bells have almost ceased to annoy our streets. Our wharves are clear; our drays are standing still; and our steamboats return from the interior as they go out. Families and day-laborers, mechanics and merchants are leaving the city.

Let us hope that behind these apparent evils is concealed a blessing for the community. Our present distress will check our pride—will discipline our extravagance—will dissipate our dreams of princely speculations, and bring us back to the sober duties and wholesome economies of life. Like the potion administered by a skilful physician it may be bitter, almost beyond endurance, and may seem for a time to strengthen the moral maladies of our nature, and, as we perceive is the case, to make men worse instead of better; yet its ultimate effect upon the interests of society must be salutary.

But if we look back upon the course of things for some time past, how strange and fearful does it seem! The last year was distinguished by an unprecedented mortality throughout our land. Scarce an individual is there who did not assume the sable weed in memory of departed friends. And in some parts of our country blighting frosts were felt in the midst of summer. And the winter brought with it a fearful mixture of darkness and rain and cold. The very spring has seemed loth to array itself in its leafy green robes and its fragrant flowers. And now has come a destroying spirit upon our commercial and pecuniary interests! Yet who shall say that the catalogue of our misfortunes shall end here? That the elements, grown more disturbed, may not astonish us with earthquakes? that the seasons, become more irregular, may not blast every hope of the husbandman? and that famine itself may not cross the ocean and spread its dark wings over the length and breadth of our land? We know of no very particular reason for expecting such events; but it has frequently occurred to us within a few months past, that they may possibly occur.

Meanwhile let us be reminded by our present sufferings that the Lord reigneth—that we are rich only in Him—that we are safe only under His protection. And let the lessons of His providence induce us to study His grace.

From the New York Evangelist.

*Dr. Burgess, Bishop of Salisbury, died the last of February, aged 81. He was made bishop of St. David's in 1808, and transferred to Salisbury in 1825. It is said Dr. Hampden is to succeed him.*

Several of the most respectable of the late seceders from the Society of Friends met on Thursday evening last, at the London City Mission House, Red Lion square, for the purpose of reading the scriptures, and mutual conversation and instruction. Mr. R. Howard presided. About thirty persons, male and female, from various parts of London and its vicinity, attended. The meeting was opened and concluded with supplication, during which some of the friends were observed to kneel. It is intended to hold similar meetings every fifth day evening.

The Episcopal Pastoral Aid [City Mission] Society in London, have been much agitated by debates on a motion to alter that clause in their constitution which authorizes the employment of lay agents, but the motion was lost in the committee. Rev. Baptist Noel, Charles Bridges, and C. W. Cunningham, were among those in favor of a lay-agency.

The Methodist denomination are deeply agitated by the church and state question—the old Wesleyan Conference being in favor of church rates, and the whole machinery of secularity, while large numbers of the best methodists are decided in favor of religious equality. Alderman Bramwell, son of the eminent holy William Bramwell, well known in Methodist history, presided at the anti-church-state meeting, in the city of Durham. In the mean time the Conference party keep a tight rein, and turn out promptly every official member they can find taking an active part in favor of abolishing the establishment. Two Messrs. Drew, sons of the celebrated Samuel Drew, have been excluded from the society at St. Anselm, for circulating a pamphlet on the subject, said to be written in a most Christian spirit.

The following is a copy of the paper which Mr. Jacob Drew, the biographer of his father, was required to adopt, as the condition of being allowed to continue his membership in the church. It corresponds very well to the declaration which the young preachers of the New York Conference are required to make against agitating the subject of slavery:

"I agree, in the presence of this meeting, that whatever may be my opinions concerning the laws of Methodism as at present constituted, I will, while I remain a member of the society, refrain from making them a topic of discussion among the people, as well as from endeavoring to render any person dissatisfied with the discipline of the connexion. I will not circulate any document which is calculated to agitate or cause strife among the societies, but labor to promote the unity of the spirit in the bonds of peace; and when I can no longer continue a peaceful member of the society I will quietly withdraw."

*A Preacher in Parliament.*—The dissenters are seriously talking of sending one of their ablest preachers to parliament. Mr. Burnet, of Camberwell, is the person named. The Birmingham Philanthropist urges it strenuously, on the ground that common political men

do not understand, or will not maintain the true principles of religious right:

"If Dissenters are right in claiming the exercise of their opinions and practices in religion, free from the control of the Legislature and the government, the Church of England is wrong in claiming the assistance of the government in the propagation of its opinions, and exercise of its practices. And are the people of England to submit to a great and admitted wrong tamely, quietly, silently, and servilely, for the poor, pitiful, paltry, and pauperly PERMISSION to think as they cannot help thinking, and to act as they cannot help acting? We say to the Dissenters, Send Mr. Burnet to the House to show them the wrong, the religious wrong, which they inflict on the nation. Cannot Glasgow, or Manchester, or some other infidel place, take up the matter? We should be proud of him in Birmingham. A first rate mind, a profound Scholar, a master in theology, a politician of the highest order, and a man of unspotted character."

From the N. Y. Baptist Register.

Berlin, April 13, 1837.

Mr. Editor,—The following article, written by the celebrated John Leland, and recently handed to me, contains matter the publication of which would, in my opinion, be attended with many beneficial results. Elder Leland has been long and favorably known as a Baptist preacher in various parts of the United States.

"The old weather-worn sailor yet on deck. Not at the helm, steering the ship; but before the mast, sounding the deep with a very short line, watching the winds and waves, and looking out for the breakers. When on fishing shoals, casting angle, using the net, and throwing the harpoon to catch fish; hoping soon to enter port with a flying jib."

I am now more than eighty-two years old; have been preaching upwards of sixty-two years; have travelled distances that would more than girdle the globe four times; have preached in 479 meeting-houses, 94 school-houses, 37 court-houses, 31 barns, and in dwelling-houses, stores, and other buildings, and on stages in the open field,—altogether, making 12,000 times. Some of the sermons, however, hardly deserve the name, and none of them were perfect. In the course of my ministry I have baptized 1525: and I will now add, I have living 9 children, 62 grand children, and 50 great grand children. I have had some grand-children die at their respective homes, but I have never had a death at my house!

I have sustained some hardships and assaults in the line of my ministry. Hugo mountains, dreary swamps, pinching winds, and blustering storms; lodging on the ground, and in negro quarters; have been threatened by mob, the cow skin, gun, and drawn sword; but have not resisted unto blood, or received any corporeal punishment.

I have been advertised in political and religious newspapers as a heretic, a rum-drinker, and an outcast; but all these together are light afflictions when compared with what I constantly feel; namely this: that my spirit is below the subject which I preach—that I do not feel the importance of the eternal realities I am handling. To preach a distant Jesus by an unfeeling gospel, with an unhallowed tongue, is more painful than all I meet with from man!

Now, in the decline of life, my mind is abundantly employed in reflection on past events.

My life, from childhood unto this day, affords but little to commend, much to condemn, and nothing upon which to ground a hope of heaven. The best actions and exercises of my life have contained so large an alloy of pollution that they would sink without the intercession of Christ, as my soul will without his atoning blood.

My labor in the ministry has been considerable; but, on the most impartial scrutiny of action and motive, it preponderates in my mind that I have preached myself more than I have Christ Jesus the Lord; that I have labored more to gain the applause of men than I have to be approved of God. (Painful confession.) But God knew what I was, and what I should be, when he sent me to *preach his word*. And it strikes my mind that I am under as great obligation to obey as I should be were I as pure as Gabriel. Should I therefore neglect on account of my own infirmity, I should add rebellion to corruption.

I am here reminded of an instance that occurred in Groton, Conn., in the year 1791.—After I had been preaching, one of the natives, an Indian woman who belonged to the church, was very lavish in extolling the preacher. A good deacon gently said to her, "Sister, beware of your fire, for the preacher is all covered with tow!" After a moment's pause, she replied, "It is a good God that made the preacher preach so!" "Ah," said the deacon, "that will do."

I have known 1050 Baptist preachers, 364 of whom I have heard preach; and have heard of the death of 446 of them. "The fathers, where are they? and the prophets, do they live forever?"

My labors have been of the travelling kind, without any aid from missionary funds. To preach and baptize has appeared to be my work; but in ruling the church, or leading a party, I have but little skill, and no desire.

In looking over what I have written, I see abundance of egotism, (quite fashionable in these days;) but the man after God's own heart uses the pronoun I more than 140 times in the alphabetical 119th psalm. And the chief apostle of the Gentiles uses it likewise 35 times in Cor. 9th chapter, and 34 times in the 7th of Romans; 6 of which are in the 15th verse which has but 23 words in it.

From the Eastern Baptist.

Bro. STEVENS:

I wish to give the public, through the medium of the Eastern Baptist, a short sketch of the revival of religion in the town of Peru. For a long time the state of religion in that town had been very low. Christians had

peared to have but little sense of their responsibility to God, while the world around them profaned the Sabbath and walked almost without molestation in the paths of vanity and sin. In the latter part of autumn, a protracted meeting was held amongst the Methodists. It was productive of good, and was followed by other meetings of the same kind in other denominations. The revival of the work of grace which we have enjoyed, may under God be ascribed to these meetings.

Since that time Christians have appeared to feel the necessity of waking up from their lethargy—of repenting and doing their first works. Sinners have been anxiously inquiring what they should do to be saved. Meanwhile, Christ has sent many of his servants to preach to them the way of the truth and the life. I trust that many have not shunned to declare the whole counsel of God. I have spent the greater part of the winter in town in visiting, exhorting and praying with the people. Meetings have been attended almost every evening, and severe weather have not prevented the people from assembling together. A large number have been hopefully converted, and the work is still going on.

LARNARD CUMMING.

April, 1837.

From the Cross and Journal.

EXTRACT OF A LETTER TO THE EDITOR.

Jefferson O., April 26th, 1837.

BROTHER STEVENS:

The time has come when I am induced to believe it my duty to part with the dear church in this place, with whom I have labored for nearly three years. The Lord has abundantly blessed this church in reviving its members, reclaiming the backslidden, and converting many souls, who have been added to its numbers.

To this church I feel peculiarly attached, from many pleasing and past recollections, and we part with mutual regret. But duty seems to point out another, a very responsible station for some one to occupy, and as this church will not be left destitute for a single Sabbath, I more cheerfully submit

**CIRCULAR  
OF THE  
BIBLE CONVENTION  
HELD IN PHILADELPHIA,  
To the Baptist Churches throughout the United  
States.**

Dear Brethren:-

At the recent Bible Convention assembled in this city, churches, associations, conventions and societies of the Baptist denomination, from twenty-three of the United States and the District of Columbia were represented, by an aggregate amount of numbers and intelligence, unequalled, probably, in the past history of our advancement. After much prayerful deliberation, a very gratifying degree of unanimity was manifested in reference to the importance of a distinct Bible organization, to furnish the requisite means for distributing faithful translations of God's word in foreign languages.

As a matter of compromise, it was unanimously agreed to confine the operations of the Society which has been organized by the Convention, during the present year, to the circulation of the sacred Scriptures in foreign tongues; and in the mean time to solicit the denomination throughout our land, to send up to the first annual meeting of the Society in New-York, the last week in April, 1838, their views as to the duty of the Society to engage in home distribution after that period. The following are the resolutions passed by the Convention on this subject.

1. "Resolved.—That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct Society, for the purpose of aiding in the translation, printing, and circulation of the Scriptures."

2. "Resolved.—That this organization be known by the name of the American and Foreign Bible Society."

3. "Resolved.—That the Society confine its efforts, during the present year, to the circulation of the word of God, in foreign tongues."

4. "Resolved.—That the Baptist denomination in the United States be affectionately requested to send to the Society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution."

5. "Resolved.—That a committee of twenty-four members, one from each State, be appointed to draft a Constitution, and nominate a Board of Officers for the ensuing year."

In accordance with the last of these resolutions, a constitution has been adopted, and the officers of the Society for the ensuing year have been appointed. The seat of its operations is fixed in the city of New-York, and the undersigned, in obedience to the direction of the Convention, beg leave, with respectful earnestness, to call the early, enlightened and candid attention of all the Baptist churches in our country to the question submitted to their decision in the 4th resolution.

Without attempting to enumerate the reasons which require to be taken into account in forming an accurate judgment, we may here be permitted to remark, that sufficient time and opportunity will be allowed to all our churches, to form and express such a decision as they think most in accordance with facts and duty—best adapted to honor God and bless a ruined world. That you may be guided aright in this important question, and especially that you may not fail to send your views, as above requested, either by delegates, or by letter [addressed to the Corresponding Secretary of the American and Foreign Bible Society, N. Y.] was the earnest desire of the Convention, by whose order, and in whose behalf we beg leave affectionately to salute you as

Your brethren in Christ Jesus.

RUFUS BARCOOK JR., President.  
BARON STOW, *Secretary of the*  
ADIEL SHERWOOD, *Convention.*  
Philadelphia, May 1st, 1837.

**CHRISTIAN SECRETARY.**

HARTFORD, MAY 20, 1837.

**Connecticut Baptist Anniversaries.**—On the 2d Wednesday of June, or rather the day before, these anniversaries commence in this city. At first the Convention was unincumbered with, and almost uninterrupted by any business but its own. But there is now crowded into two days a variety of anniversaries, the names of which in detail will show clearly that the business of every one suffers; deliberation is excluded, or abridged, or hurried, so that every interest suffers in consequence. On Tuesday the Convention Board, and Board of the Connecticut Baptist Education Society, and perhaps the Trustees of the Literary Institution, meet. They all adjourn to Wednesday, which day belongs to the Convention entirely. But instead of this, the Education Society, the Connecticut Branch of the Baptist General Tract Society, the Sabbath School Society, and now, the Literary Institution, must each have a moment, an hour, or three hours, as the case may be. Their officers must be chosen, and whatever else can be introduced edgewise. Add to these, the time occupied by the speeches of visiting agents from abroad, who sometimes seem to forget that they are holding their brethren of this State under restraint, and consuming time necessary for our own churches and their prosperity; and for the want of which, ability is wanting to accomplish the good thing proposed by the agents. We are this year to have one more object of attention regularly added, and that is, the New England Sabbath School Union. Now what judicious person can look for a moment at this huddle of anniversaries, each important in itself, and all crowded into the space between Wednesday morning and Thursday at 3 or 4 o'clock, P. M., and not see that each and every one must suffer either from neglect, or from pushing its business forward perhaps in not the best way. It is no longer a matter of doubt, that a longer time should be devoted to these objects; or they should be separated, and a part attended at another time. The experience of a few past years seems to afford conviction,

that manufacturing public opinion by getting up resolutions, having men from a broad to advocate them in set speeches, and then announcing that they passed unanimously, because the mass out of doors cared nothing about it, and those within who disagreed would not cry out NO, is neither cash in hand, or the enduring principle of love to a blessed and good object, which will produce spontaneous, perpetual, and liberal support. Whatever may be the fact in other places, this thing does not produce much effect here; for after all that has been said and resolved into opinion, the few who heard the speeches, go home and think to themselves. The consequence too frequently is, the bird is not in hand but remains in the bush.

We take the liberty to suggest to the constituent members of the approaching Convention, that an effort be made to change this stereotype mode of proceeding, so far at least as to secure time for full consideration and action upon the *primary business* of the Convention, which was to aid and build up our small and weak churches, endeavoring to supply all the destitute ones with stated preaching; and afterward, to do what could be done to spread the gospel the world over.

To effect this, much depends upon the management of him who acts as presiding officer; but vastly more depends upon the perception and firmness of members, to resist at the outset, any proceedings which tend to diminish the time necessary to the proper discharge of the primitive duties pertaining to the Convention. The delegation is somewhat numerous, and very many do not belong to any other body but the Convention; and in consequence of being frequently interrupted by a suspension of their business, and the intervention of other concerns, they begin to leave for home on Thursday morning, so that by afternoon of that day, few remain to be addressed, or act upon matters of great importance, and which are of course either dropped, or adopted without due consideration.

By the course objected to above, the same men are often named on two, three, or more committees, each on a different subject. The calls for committee meetings are simultaneous, different interests clash, the chairmen of committees it may be are Agents, or Secretaries from abroad, and have come a great ways and at great expense, and, being paid for their service, insist upon a hearing, though with their specific object the Convention, as such, has nothing to do. Partiality for a favorite object decides on which committee to attend; and to all other committees the man is of no use. The consequences of such a course experience has already told. It would go far to remedy these evils, if the Convention would steadily prosecute its business from beginning to end, nor suffer interruption till its main objects are attended to. In the mean time, if other societies will meet, let them meet where it will not disturb the Convention, and drive the members out to walk about, (or leave for home) till they can get a moment to attend to business again. If the present practice is still to prevail, we venture the opinion unqualifiedly, that our churches and the missionary cause at home and abroad, would be much more benefited to dissolve the Convention, or rather reorganize it, by sending four or five intelligent laymen from each association, who would plan less, speechify less for effect, and bring to pass far more extensive effects than are now produced by the whole 70 or 80 members. There is nothing like laymen, (we repeat it) there is nothing like laymen, to carry forward business like concerns. Brethren, try it this year—try laymen as officers and managers, if they fail in performing, then try all ministers again.

These are only a part of the evils growing out of our hurried anniversaries, as they appear to the writer B.

**About PAY, &c., &c.** Do not be startled kind reader, you and the printer both live in one world at present, and as it is with you, so it is with him, "the hope of reward sweetens labor." True, he has had to get along so far with the present volume of the Secretary, more on hope and less on pay, than in the corresponding portion of the former volume. As what are called hard times are now common to the printer and his readers, he would earnestly solicit those of them who are indebted for the paper, to remember that they can divide burdens with him by each paying his just balance, and thus relieve him from bearing alone, a pecuniary burden which ought to rest upon the shoulders of more than a thousand persons who have had his earnings. The publisher puts forth these remarks at the present moment for two reasons. The first is, the annual meeting of our Convention in this City is hastening on, and will afford a convenient and safe medium of remittance from almost every part of the state; which should not fail to be improved.

The second reason is, the proneness of people to silence a conscience clamorous for justice to a fellow laborer, with the unsatisfactory plea of "hard times"; and the more especially is there danger of this, when he who should be paid is not present to urge his claims personally.

It is therefore expected, yes, *depended* upon, that every one will cast away apologies, and forward punctually the money by the delegates to the Convention. Any persons desirous to pay sooner, or through other channels, will embrace the medium of their choice.

Together with the above plain notice, the Publisher tenders his acknowledgments to all who have paid up for the current year, the number being respectable; and for the want of which, ability is wanting to accomplish the good thing proposed by the agents. We are this year to have one more object of attention regularly added, and that is, the New England Sabbath School Union. Now what judicious person can look for a moment at this huddle of anniversaries, each important in itself, and all crowded into the space between Wednesday morning and Thursday at 3 or 4 o'clock, P. M., and not see that each and every one must suffer either from neglect, or from pushing its business forward perhaps in not the best way. It is no longer a matter of doubt, that a longer time should be devoted to these objects; or they should be separated, and a part attended at another time. The experience of a few past years seems to afford conviction,

that the Four Gospels; with Notes, chiefly explanatory; designed for teachers in Sabbath schools and Bible Classes, and as an aid to family instruction. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in the Newton Theological Institution. In two Volumes. Vol I. Containing Matthew and Mark. Boston: Gould, Kendall and Lincoln. Utica, N. Y.:—Bennett and Bright. 1837.

This is a duodecimo Volume of 300 pages, beautiful in every respect, paper, typography, and binding. Of the character of the work, we only say, that the name of Professor Ripley (the author) is a sufficient guaranty for an acceptable performance of the work. The volume before us has already elicited many strong

commendations of the best judges; and we feel a pleasure in adding our opinion; that it will be extensively used for the purpose for which it is more specially intended; that is, the benefit of Sabbath schools & Bible classes. We wish it a general spread.

The Rev. GEO. B. ATWELL, having accepted a call and become pastor of the Baptist Church in Canton, requests that communications be addressed to him at that place.

For the Christian Secretary.

**HARTFORD COUNTY TEMPERANCE SOCIETY.**—The Annual Meeting of this Society was held in Weathersfield, April 25, 1837. Twelve local Societies were represented by twenty-seven delegates. Upon application, the Fowdon Temperance Society was admitted as auxiliary to this Society.

The President declining a re-appointment, it was Resolved, that the thanks of the Society be tendered Frederick Butler, Esq. for the able, dignified and conciliatory manner, in which he has presided in the meetings of the Society for the year past.

The following gentlemen were appointed Officers of the Society for the year ensuing.

*President*, John T. Norton.

*Vice Presidents*, Joseph Wright, D. B. Buck, Charles Sherman, Pardon Brown.

*Directors*, A. M. Collins, B. W. Green, B. Hudson, Solomon Olmsted.

*Secretary*, D. Hemenway.

*Treasurer*, M. A. Kellogg.

The following resolutions were adopted.—

*Resolved*, That the time has come when the community ought to be awake to the dangers of young men placed as apprentices to persons who use or traffic in intoxicating liquors, and furnish them for those in their employ.

*Resolved*, That consistency of principle and faithfulness to the cause of temperance imperiously demand, that the members of Temperance Societies should at all times give their patronage to Temperance Establishments, and be willing to make sacrifices of personal interest to promote the cause.

*Resolved*, That the Secretary be requested to procure and embody in the report of this Society the results of experiments in the use of apples for feeding swine, horses and cattle.

The following gentlemen were appointed delegates to represent this Society in the State Temperance Society to be held in Hartford in May.—J. T. Norton, A. M. Collins, Joseph Wright, B. D. Buck, Geo. Plummer, Eben Parsons, M. Copeland and D. F. Robison.

The meeting in the afternoon was addressed by Messrs. Wright, of N. Britain, Washburn of Bloomfield, and Bentley of Granby.

The next meeting of the Society will be in Granby, (Salmon Brook) on the 4th Tuesday in May.

D. HEMENWAY, Secretary.

For the Secretary.

*To the Superintendents of all Baptist Sabbath Schools in Connecticut.*

Dear Friends,

You are respectfully requested to forward to the subscriber by mail, as soon as possible, an answer to the following inquiries, to enable him to make out his Report for the next Anniversary.

1. How many Schools have you under your care?

2. Are they *Auxiliary* to the *Connecticut Baptist Sabbath School Society*?

3. If any of them are not, will they become *Auxiliary* by forwarding their *statistics* to the subscriber, and sending a Delegate to the next Anniversary?

4. Has your School or Schools, been continued through the Winter?

5. Who are the *officers* of your Schools?

6. How many *Classes* have you in your Schools, *Adult, Youth and Infant?*

7. How many *Teachers*?

8. How many *Bible Classes and Teachers?*

9. How many *Teachers* have made a *profession of religion* the past year?

10. How many *Scholars* have made a *profession of religion* the past year?

11. How many *Scholars* do your *Bible Classes* No.?

12. How many *Scholars* does your *Sabbath School No.?*

13. Have you a *Sabbath School Library*, and how many *Volumes* does it contain?

14. Have you a *Sabbath School Teacher's meeting?*

15. Do you observe the *Sabbath School Monthly Concert?*

16. How many *Copies* of the *Sabbath School Treasury* are taken by the members of your School, or of any other *Sabbath School Periodical*?

17. Please give any general information, with regard to your *Teachers, Scholars, Schools, individual effort, or any interesting facts* you may have in your possession.

You will much oblige, and assist your humble co-adjutor by immediately answering the above inquiries.

Address B. COOK, Jr., Willimantic Falls, Cor. Sec. of the Conn. B. S. S. Society.

North Haven, May 1, 1837.

Father Bentley,

Dear Sir,—Knowing that you are much interested in the welfare of these dear people. I am induced to write you how we are getting along.

The Lord is indeed very merciful and kind to us; and blessed is his name. We have seen of his salvation, and therefore we rejoice. For eight months past there has been, evidently, an increasing attention to the subject of religion. Such intense interest in the Word preached, I never before witnessed.

During the winter, three or four were hopefully brought from darkness to light. The feeling increased until we thought it duty to spend some extra time in the worship of God. Accordingly, I appointed a meeting, to commence Thursday, March 9th. At the meeting, the Lord appeared to be with us. Dr. A. D. Watrous was with me from Thursday until Saturday night; since that time I have been mostly alone, and yet not alone, for some times I have felt that the whole Trinity were with me. Our meetings have continued most of the evenings, and some times days until now.

But perhaps you are impatient to learn the result. Why, Dear Sir, the result has been what we may always expect, if God is with us. His gospel has proved the power of God unto salvation to every one that believed. There are hopefully converted, and old hopes revived, about forty, and the world is still progressing. Last Saturday twelve were received by the Church as candidates for baptism, and yesterday eight were baptized. 'Bless the Lord O my soul.'

You can but faintly imagine the joy felt by some of our old brethren, who for many years have been mourning over the desolation of Zion; to see sinners turning to God, converts rejoicing, and additions made to the Church.

Dear brother, do pray for us, and I should be pleased to have you come and spend one Sabbath with us. Do come.

This is a kind, liberal, pious people. They are now taking measures to build me a house. May the Lord

prosper them. Since the 12th of March I have preached forty Sermons.

Yours affectionately, T. O. JUDD.

Rev. WM. BENTLEY.

General Intelligence.

**The Salem Gazette** of Friday last remarks: The failure of several houses in this city, extensively engaged in the shoe business, has occasioned a great number of failures in Lynn, and has affected the other shoe manufacturing towns in that vicinity to some extent.

**Foreign Grain.**—We learn from a statement in the N. Y. Express, that the amount of wheat imported into New-York from foreign ports, during the months of February and March, was about 702,700 bushels; and of rye at the same time, about 252,500 bushels.

The French bark Euprosine, arrived at Charleston on the 1st inst., 62 days from Caen, (France) with a cargo of HAY.

**The precious Metals.**—A manufacturing establishment in New-York, during the past year melted upwards of one hundred thousand dollars worth of silver coin, for the manufacture of silver ware. This bears no comparison to the quantity of gold abstracted from the currency, for the manufacture of gold ornaments.

**The Cincinnati Republican** of the 2nd instant, contains an advertisement offering 20,000 lbs. of hams for sale, at 7 cts per lb.—20,000 lbs. of middlings at 6 cts.—20,000 lbs. of shoulders at 6 1/2 cts.—and 100 lbs of lard at 8 cts. All the articles are warranted equal in quality to any in market, and are offered either at wholesale or retail.

It will not be long, at this rate, until the necessary supplies can be purchased at reasonable prices.

**A pull all together.**—The good hearted Lake tars have recently held a meeting at Buffalo to concert measures to keep their respective ships well rigged and trim. We append some short yarns adopted by the meeting.

## POETRY.

## HAPPINESS IN GOD ALONE.

Happiness, thou lovely name,  
Where's thy seat, O tell me, where?  
Learning, pleasure, wealth, and fame,  
All cry out,—"It is not here!"  
Not the wisdom of the wise  
Can inform me where it lies;  
Not the grandeur of the great  
Can the bliss I seek create.  
Object of my first desire,  
Jesus, crucified for me!  
All to happiness aspire,  
Only to be found in thee:  
Thee to praise, and thee to know,  
Constitute our bliss below;  
Thee to see and thee to love,  
Constitute our bliss above.  
Lord, it is not life to live,  
If thy presence thou deny;  
Lord, if thou thy presence give,  
'Tis no longer death to die;  
Source and Giver of repose,  
Singly from thy smile it flows,  
Peace and happiness are thine,  
Mine they are, if thou art mine.

Toplady.

## MISSISSIPPI VALLEY.

The following statements are taken from a N. Y. paper as arranged therein, and are inserted to show us how things are done in the Valley.

## THE WAY THEY DID IT.

*Gloomy Picture—N. Orleans Bee, April 5.* Probably the commercial affairs of New Orleans were never previously or apparently in so awful a condition—merchants fit it to their interest to suspend payments, rather than continue business under the present fearful risks and pecuniary sacrifices; and banks fit it to be their duty to secure themselves first, and afterwards to think of benefiting the community. The excitement, the terror, the panic—or whatever you please to term the state of public feeling, pervades all ranks: merchants have no confidence in each other; and banks distrust their rivals. To negotiate the best paper by brokers, from 5 to 6 per cent. per month is required; and even payment is required to be guaranteed; but as for expecting either loans or discounts from the banks, is almost out of the question; excepting the notes of some favorites, and having only a few days to run.

Almost one-fifth of the bank directors are now insolvent, or have suspended payment.

It is feared that only two or three of the large commission houses can forbear from becoming really or apparently insolvent. It is feared that all the cotton buyers of the present and last season must suffer like the cotton factors, and that the cotton planters cannot survive the shock. And afterwards it is dreaded that all the notes on mortgages of property lately sold in Louisiana and Mississippi, will be little better than waste paper.

The liabilities of the cotton factors and buyers are commensurate with the exports of the city, say 75 millions: including the responsibilities of actual planters, the amount may be 100 millions. But taking into consideration the amount due on lands or real estate speculation—the actual indebtedness of New Orleans may be fairly estimated at 200,000,000. From what sources can this amount presently be produced? Acceptances have been given twelve months in advance on crops; cotton buyers will lose nearly 40 per cent. on the purchases and exportations; and land speculations are from 5 to 25 years in advance of the productiveness of their land lots. Factors have nothing for their acceptances; planters can make nothing by present prices of their products, 8 to 10 cts. the lb.; buyers must lose on exportation, in consequence of the depressed condition of the Liverpool and Havre markets; and the land and lot speculators have only a representative value of about one dollar in ten or twenty.

Relief is therefore almost impossible; and some of the most discreet and experienced citizens judge it preferable to allow the evils their present onward and fearful course, which may probably continue for six or eight months longer.

*Mobile.—The Mercantile Advertiser of April 14th, says:*

"There is no business, which may be called business, transacted in market: There is a little trade to be seen going on here and there, but it is mournful to look even upon that, as it leads to comparisons. Where nine-tenths of the merchants of a city, which until recently flourished and prospered beyond all others of its population, have suspended payment, it is enough to despond the stoudest hearts."

The Shipping list gives the following: "Inactivity and dullness has pervaded every branch of business in this city during the week, and prices have been gradually lowering, until they have reached a point which must of necessity cause a loss to importers, and it is supposed they will go considerably lower. There is no change for the better in the money market, nor any well founded hope of relief for the future."

*Augusta, Geo., April 10.—The Chronicle says:* We discontinue for the present our cotton report, as there is nothing doing. All the cotton brought to market is stored by the planters for higher prices. The news from all the important commercial points in the Union is of the most gloomy character.

## Results in the Country.

*The Trade in Blood.—A Natchez Courier of a late date says:* It is supposed that upwards of 10,000 slaves were sold in the state of Mississippi from 1st of November, 1835, to the same period in 1836, on a credit, that is to say, for the notes and acceptances of merchants and planters.

## CHRISTIAN SECRETARY.

The value of these slaves could not have been less than ten millions of dollars. The planters, then, created a debt for slaves alone, to be paid out of the crop of 1836, equal to ten millions of dollars."

It was a very easy matter to buy—(the way to hell is easy)—but when payday came—(and so they'll find at the judgment)—it was not so easy to pay. Accordingly the New Orleans Bee of April 1, tells us:

"The difficulty of raising money seems to be more pressing in the State of Mississippi even than in New York. A writer in the Mississippian declares that nearly three millions are to be recovered in the three counties of Hinds, Madison and Yazoo, and proportionately in the other counties of the State." The writer continues: "If the present unparalleled dearth of money continues, whence and by what means is such an amount to be drawn?" There can be but one answer: it can be raised if raised at all, only by a sacrifice of property, unheard of in the annals of calamity. We have no means of ascertaining the probable amount of money in these counties; but we know it to be enormously disproportioned to the intrinsic value of property which must be brought under the hammer of the sheriff.

The Mississippi Republican says:

"Executions amounting in the aggregate to two millions of dollars, were lately in the hands of the sheriff, against the citizens of Clinton, Mississippi."

The New Orleans American of April 5th, says:

"In Hinds county, Mississippi, more than a thousand suits have been brought. The citizens, in self-defense, petitioned the Governor to convene the Legislature, for the purpose of passing a relief or replevin law. He not having done so, they have called upon the sheriff to resign just before the April term commences, threatening vengeance against any one who will accept the office *pro tempore*."

[This is the county that led the way in the administration of Lynch Law, some two or three years since.—Ed. Eman.]

The New Orleans Bulletin of April 11th, says:

Great alarm is created in Mississippi, by the Governor's call for an extra meeting of the Legislature. [For the Governor did as the Lynchers told him to.] The pressure in this great cotton State is universal, and at the extreme. With the planters in Hinds county, the Governor's residence, and in the neighboring counties, the distress is incalculable. Negroes and estates are being sacrificed by the sheriffs for a mere song. Those officers are threatened with "Lynching." The Natchez Courier hints that stop laws are contemplated by the Legislature.

And the New Orleans Bee, speaking of the enormous sacrifices making in Mississippi lands, says:

Here we see the winding up\* of those extravagant and enormous speculations in the lands which have been proceeding undisturbed during the last three years. Three millions of dollars to be recovered from the population of three counties, where scarcely any other occupation than agriculture is pursued, at one session of the court, is an almost incredible sum, and argues a most woful absence of prudence in the inhabitants. These three counties, too, though they comprehend some of the richest lands in the State—lands equal in fertility to those of any country on the globe, are comparatively new settlements and thinly inhabited: but they contain a large portion of public land, which has been sold out during a few years past—which land was (a great part of it) bought on speculation—and has probably changed owners several times, the price being enhanced at every new sale. The first, second, perhaps the third purchasers doubtless realized immense profits by the operation—but the present holders—those who paid the highest price, many of whom purchased with a view to settle them, and make them the residence of themselves and families: these are the innocent victims upon whom will fall the calamity of blasted hopes and broken fortune.

\* The winding up is to come at that day when God, as the God of the oppressed, shall "make inquisition for blood."—Ed.

## CITY AND COUNTRY.

A Philadelphia Editor thus moralizes: People in the country are apt generally to believe that those who reside in the city all become enormously rich, and their fate is therefore an enviable one; hence we so often see those who possessed good farms in the country, and are getting along well, who live independently, and ought to live contentedly, selling them; and with the money thus obtained, commencing business (business which they know nothing about) in the city. The almost inevitable result of this attempt to carry on a new business, in a new place, is failure, bankruptcy, and disappointment; ending often in insanity or besotted drunkenness. Nor is the idea entertained by the people in the country, that those in the city make money with ease, and abundantly, correct. Men undergo more privations, and labor harder in the city, than they do in the country. Their risks are also much greater, and their cares and anxieties are of course proportionably increased. True, individuals there are who acquire large fortunes in the city than are found in the country; but compared with the whole number who start in the race of competition, how few there are who are thus successful! The thousands and hundreds of thousands who fail, drop by the wayside, are crushed by the moving mass, and are never heard of; it is only those who win, who live in large houses—give parties—drive carriages—wield a powerful influence in the banks—and become giants on 'Change, who attract notice and excite envy.

Again: how often is it that even these individuals, whose happy lot (false estimate!) excites the envy of their fellow-mortals, are seen

to strut their brief hour upon the stage—the ruling star of the day, and be then suddenly hurried from their proud eminence by reverse of fortune, to the depths of poverty and wretchedness! Is the lot of such an one an object to excite envy? No; a thousand, ten thousand times happier is the farmer who ploughs his fields—attends his cattle—gathers his crops—eats bread moistened by the sweat of his brow—and relishes his food and sleep with an appetite which labor and contentment alone can give.

From the Boston Recorder.

## WHAT IS SLAVERY?

Very indefinite notions prevail, as to the thing that constitutes slavery; and until these are removed, we are not prepared to form a just judgment in regard to the moral character of the system itself. That we may have a clear apprehension of the subject, we will mention something that slavery is not.

Slavery is not *involuntary servitude*. This is one of the accidents of slavery; but it is not slavery itself. Apprentices and minors and paupers are often held to involuntary servitude. But they are not slaves. There is no more analogy between the relation of parent and child, master and apprentice, and that of master and slave, than there is between that of man and his horse.

Again, slavery is not the deprivation of political rights or privileges. Aliens, women, and children, are deprived of political rights; yet, they are not slaves. Neither is slavery subjection to the control of others. We are all more or less subjects to such control. The wife is subject to the control of her husband, the child to the parent, the citizen to the government; yet none of these classes of persons are slaves. Nor is it mere *subjection to despotic power*. Even the subjects of *Nero* were not slaves. They possessed the right of using their own bodies and minds for their own benefit. Nor yet is slavery the mere *deprivation of personal liberty*. The inmates of our prisons and penitentiaries and houses of refuge, and often even of our almshouses are deprived of their personal liberty; yet in their condition there is not one essential element of American slavery.

What, then, is slavery? Let the laws of the slaveholding states answer: "Slaves shall be deemed, taken, held, and adjudged to be goods chattel, to all intents and purposes whatsoever." Thus, slavery is the legal changing of a man into a thing to be bought, sold, and used, for the benefit of another. It is breaking down the distinction originally created between man, who was made noble, erect, in the image of God, and the inferior animals and inanimate things. It is depriving a man not only of inalienable rights, but of himself, and all that appertains to him. And, in accordance with this principle, the slave laws proceed to declare that a slave can *neither be* any thing, *do* any thing, nor *possess* any thing, separate from his master. His right to himself, body and soul, is transferred to another. He has no right to seek his own happiness. He has no interest. He is a mere appendage to his master. He cannot even possess his own wife and children. They are held at the absolute disposal of his master; and whenever his interest or caprice requires it, they are taken from his embrace, and driven to market. It is this odious principle, to which all the horrors of slavery owe their origin.

The master claims that he has a right to do what he will with his own. If he works them to death, *they are his property*. If he sells them at auction, and separates husband and wife, parents and children, they are *his property*, who shall say, Why do ye thus? Let any one take this principle, and trace it out, in all its necessary results, and he will see that slavery must necessarily be evil, and only evil, and that continually. And, to bring it nearer home, let him imagine himself and his wife and children to be the property of another, and exposed to all these vicissitudes, and he cannot help feeling for "them that are in bonds, as bound with them." The natural affections of the African race are peculiarly strong. How insupportable, then, must be the sense of insecurity which must always surround the household of the slave! He knows not the moment when he is not exposed to separation forever from all that he holds dear, with no other knowledge of their lot than the certainty of hopeless bondage.

## A VALUABLE SLAVE.

A very beautiful girl belonging to the estate of John French, a deceased gambler at New Orleans, was sold a few days since for the round sum of \$7,000. An ugly looking bachelor named Gouch, a member of the Council of one of the Principalities, was the purchaser. The Picayune says that the girl is a bratette—remarkable for her beauty and intelligence; and that there was a considerable contention who should be the purchaser. She was however persuaded to accept Gouch—he having made her princely promises. It appears, therefore, that the fair captive herself, had a voice in the decision as to who should be her future master.

The above, from a New-York daily paper, shows how little feeling the horrid incidents of slavery produce at the North. This "very beautiful girl" was in all probability the daughter of John French: who, dying intestate and insolvent, his own flesh and blood was sold with more than Shylock cruelty, to pay the forfeit! And sold too for open immorality! And yet we are terrified from the idea of doing away slavery, lest abolition should lead to amalgamation! What willing asses men are!—Even.

In all trials, great or small, the surest defense is to look steadily at the cross; picture Jesus in his agony, and pray to him for victory at the moment of temptation, and success is certain.

## LIGHTNING RODS.

The following from an article on the subject, written by a philosophical professor, for the Vermont Chronicle, is worthy of observation.

Discharges of electric fluid may take place from the cloud to the ground or from the ground to the cloud. When a discharge takes place from the ground to the cloud, and a house, tree, or any thing else, which is not a good conductor, is in the way, the greatest destruction takes place. A tree containing resin, or pitch, is shattered worse than one that does not, because resin, pitch, &c., are bad conductors.

Wherever the electric fluid passes on a good conductor, on which there is no interruption, there is no danger from it, and no report.

Points will give off electricity to the air, silently with no sensible report or noise, just as readily as they will receive it from the air. A needle will, from its point, carry the fluid from the prime conductor of a powerful electrical machine, as fast as it can be excited.

Most conductors attached to buildings, have no sharp points in the ground, and do not therefore protect a building from the danger of a discharge when it takes place from the ground to the cloud.

As the ground, especially when moist, is a much better conductor of the electric fluid, than the materials of which the buildings are composed, if the discharge takes place from the cloud to the ground, the common conductors afford tolerable though by no means a perfect protection. If the direction of the fluid is nearly horizontal, (as is sometimes the case) and approaches the building on the side opposite to the conductor, the house may be struck by a discharge from a cloud to the ground.

Points in the ground are as essential to protection from this terrible element, as they are on the top of the conductor. Then the electricity may be silently discharged from the ground to the cloud. The want of this occasions great loss of property, and often of life every year.

Conductors ought to be made of square instead of round iron—they ought to enter the ground on both the easterly and westerly sides of a house, and to be in all cases UNITED together on the roof, and to have a point or points to each chimney; and also to have a point of a few inches in length, at every place where the rods of which the conductor is made, are united. Let it not be forgotten, that the rods going up must be united together on the roof.

A house, thus protected, is perhaps as perfectly safe from electric fluid, in a thunder shower, as in clear weather. No one has ever been injured, when the conductors conform to these principles and are accurately put up.

## THE BEECH TREE, A NON-CONDUCTOR OF LIGHTNING.

Dr. Beeton, in a letter to Dr. Mitchell of New-York, dated July 19, 1824, states that the beech tree (that is, the broad-leaved or American variety of *Fagus sylvatica*) is never known to be assailed by atmospheric electricity. So notorious, he says, is this fact, that in Tennessee it is considered almost an impossibility to be struck by lightning, if protection be sought under the branches of a beech tree. Whenever the sky puts on a threatening aspect, and the thunder begins to roll, the Indians leave their pursuit and betake themselves to the nearest beach tree till the storm passes over; observation having taught these sagacious children of nature, that while other trees are often shivered to splinters, the electric fluid is not attracted by the beech. Should further observation establish the fact of the non-conducting quality of the American beech, great advantage may be derived from planting hedge rows of such trees around the extensive barn-yards in which cattle are kept, and also in disposing groups and single trees in ornamental plantations, in the neighborhood of the dwelling houses of the owner.

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